



## MISCELLANEOUS.

CENTRALIZATION.

BY REV. O. H. JASPER, D. D.

The tendencies of this age are in this direction. And perhaps the human tendencies of every age run that way. Where the central forces are waning, the surface or circumference will tend inward; but if these central forces are vigorous, and in full and healthy action, they must throw their life to the outer circles rather than draw life from them. The order of God, as expressed in the early charge to man, is, "fill the earth;" and when the timid but growing family, after the flood, ventured upon the precautionary measure of building a city and a tower whose top should reach to heaven, the Lord sent confusion to their speech, which broke up the pretty scheme of centralization, and sent them forth again, in little companies, to work out His own purpose to fill the earth.

It is pleasant to come together; and there are certain ends to be secured by association, and mutual aid, and co-operation, which demand the grouping of human beings in cities, towns and villages. But in a perfectly healthy condition the tendency to this will not be excessive; the life of the town will not over-tax or exhaust the rural districts; but the circulation will be arranged for the conversion of the world, is the demand of the age.

## PLEASANT MEMORIES OF PAST DAYS.

BY REV. W. LIVESLEY.

MR. EDITOR: — If some of the reminiscences of the past should seem to savor of egotism, I do not know how to help it, unless I keep silence, and let the incidents remain hid with me. If they may interest or profit others, as illustrations of divine truth and faithfulness, I take the risk, if you see fit to publish what I write.

Near the close of 1829 I was invited by the Rev. Edward Hyde, Presiding Elder, to meet him at a quarterly and four days' meeting in Warren, R. I., where Rev. Newell S. Spalding was then preacher in charge. Here I met, for the first time, Brothers Jacob Sanborn, Lewis Bates, Isaac Bonney, and others. Being a stranger, just arrived from England, there was mutual curiosity as to who and what I was; and on my part as to among whom I had found myself. For the first time in my life I felt lonesome and homesick — not for want of kindness manifested, but it was a strange feeling, which I could not conceal; and being appointed to preach the first evening of my arrival, I was distinguished. His removal to Bromfield St., Boston, was a great grief and injury to the young converts; and the sore trial they had, two or three years later, in connection with E. K. Avery, caused much depression.

Most of the actors in that revival have passed away, and but few of the converts are now living; but the Church lives and grows. Many good revivals have taken place in Bristol, but none so extensive, probably, as in 1830. How many of them will meet before the throne in glory, eternity will reveal.

as in all the past. The heart of God is with the masses of the people; and "the common people heard Him gladly" when on earth, and will now, when He speaks their language, for that will reach their hearts. The springs of social and civil power lie far out among the people. The glory of the Church is in raising up the fallen, and not in adorning and beautifying the lofty. The people may gaze on, wonder at, and thron the gaudy or gorgeous cathedral, but it is simply a pageant that passes by. Chapels for the people, where rich and poor meet together, in one spirit, at one altar, sharing each other's joys, and bearing one another's burdens, under the watchful eye of faithful pastors, and pushing the line of battle steadily forward in all directions, by personal effort winning souls to Christ, seem far more in harmony with the spirit and the letter of the gospel. If human nature seeks class distinctions, religion should not. In our worship we should come together. God is a spirit, and they that worship Him must worship Him in spirit and in truth; and the Lord looketh on the heart, and not on the outward appearance. The power of the Church, fully arranged for the conversion of the world, is the demand of the age.

Some twenty or thirty members of the Methodist Episcopal Church had previously withdrawn, and attempted to organize a reformed Church, but had failed, and were at the time of the revival floating about. As the Episcopal minister had never witnessed a revival, he took the wandering members, and gave up his meetings to their management, and they conducted them Methodist fashion. Most of them joined the Episcopal Church, and became a spiritual power in it as long as they lived; and one of them an ordained minister in the Church. It was reported that the minister himself was truly brought to Christ during the revival, and during his protracted ministry he maintained a friendly relation to the Methodists, and was a useful and devoted man of God.

A leading Congregationalist, attending a Methodist meeting, told his Church that the Methodists must have got converted, as they used to be accused of being saved by works; now it was faith — "believe; only believe."

The fact was, they only began to understand them better. Father Bonney, then in his prime, poured forth floods of light and truth, with a power and eloquence for which he at that time was distinguished. His removal to Bromfield St., Boston, was a great grief and injury to the young converts; and the sore trial they had, two or three years later, in connection with E. K. Avery, caused much depression.

Most of the actors in that revival have passed away, and but few of the converts are now living; but the Church lives and grows. Many good revivals have taken place in Bristol, but none so extensive, probably, as in 1830. How many of them will meet before the throne in glory, eternity will reveal.

## PRAYER BY BUSINESS MEN.

Most business men carry a heavy burden of care. The severe, and often exhausting mental effort required of them, the fluctuations of the markets, the scarcity of money, and many other things incident to most kinds of business, give rise to anxieties which, in the aggregate, make a wearisome load. There are, indeed, persons of buoyant temperament, who do not seem to feel it; and those who are prosperous have the exhilaration of success, which sustains them under care, and causes its weight to be little felt. But these are the favored few. As a whole, it is doubtless true that business men live under a weight of toil and solicitude which is often oppressive.

We earnestly commend to those who are thus burdened the habit of prayer — not merely prayer in general, such as relates to spiritual things, but, specifically, prayer about their business. As one who has experienced its value under this pressure of care, we beg to ask our fellow business men to try it.

It brings a sweet sense of companionship in our cares. It makes that divine One who, while on earth, so tenderly sympathized with all human sorrow, near to us. We can tell Him all that we feel, assured that He will feel with us in it. We cannot be too familiar in these communications. No formalities are required — no restrictions of time or place. Talk with Him as an ever-present friend; tell Him your anxiety, your burden; spread out the case before Him, in whole or in part, as you feel prompted; — but tell Him. Do not restrict yourself to petition, for loving intercourse between friends is not confined to asking favors.

David, in his distress, often "roared," and the Psalms are full of "ohs," which were his inarticulate utterances to the God in whom he trusted. You will feel thus, in the sense of the Saviour's presence with you, a precious relief from care. Nothing on earth is so sweet to a Christian heart as this experience of the divine society.

2. And with it is a sense of help, also. It is the presence of a strong Friend, who is abundantly able to support you; you can lean upon Him; He has placed you where you are; it is by His loving permission that all this burden has come upon you; and He now stands by to take care of you under it. He will not allow you to be tempted above that you are able to bear. All human affairs are in His hands; His is all the money, all the markets, all the courses of trade and exchange; His the hearts and hands of men; no bank is so rich as He; no patron so influential; no friend so generous and forbearing; and whatever He is and has is yours.

"Shall not He, who spared not His own Son, with Him also freely give us all things?" The recollection of all this is an unspeakable comfort to the tried soul. It stills the throbings of anxiety; it sheds into the perturbed spirit of the servant of his Master. And now, as a reward in part, in this life, God has given him a son — so far as I can learn, a faithful representative of his sire, to be ready to take the mantle of his father when he departs to receive his reward in heaven. Surely, I can say, "time moves; and so does the rising generation in our midst."

3. Prayer, too, brings direct answers of help and relief — not always in the way expected or desired, but in some way which, in the end, is clearly seen to have been the best way. Innumerable instances might be cited of this; may, as the doctrine of living by faith is more understood and practiced, the more abundant and striking they become. We have just received from a friend the following narrative, which we have his permission to relate:

He was feeling deeply dejected, from pecuniary embarrassment. Having on-

the way before he got there; while another resolved he would never go, if he was never converted; and there is no evidence that he ever was! Sometimes thirty would be converted at a meeting; and generally they either came out while they were praying, singing or shouting. Often the meetings held till near midnight, and the streets rang with joy as they went home.

Some twenty or thirty members of the Methodist Episcopal Church had previously withdrawn, and attempted to organize a reformed Church, but had failed, and were at the time of the revival floating about. As the Episcopal minister had never witnessed a revival, he took the wandering members, and gave up his meetings to their management, and they conducted them Methodist fashion. Most of them joined the Episcopal Church, and became a spiritual power in it as long as they lived; and one of them an ordained minister in the Church. It was reported that the minister himself was truly brought to Christ during the revival, and during his protracted ministry he maintained a friendly relation to the Methodists, and was a useful and devoted man of God.

A leading Congregationalist, attending a Methodist meeting, told his Church that the Methodists must have got converted, as they used to be accused of being saved by works; now it was faith — "believe; only believe."

The fact was, they only began to understand them better. Father Bonney, then in his prime, poured forth floods of light and truth, with a power and eloquence for which he at that time was distinguished. His removal to Bromfield St., Boston, was a great grief and injury to the young converts; and the sore trial they had, two or three years later, in connection with E. K. Avery, caused much depression.

Most of the actors in that revival have passed away, and but few of the converts are now living; but the Church lives and grows. Many good revivals have taken place in Bristol, but none so extensive, probably, as in 1830. How many of them will meet before the throne in glory, eternity will reveal.

—

COLLEGE DEGREES.

The following honorary degrees have been conferred during the current commencement: —

Northwestern University — D. D. on Rev. A. J. Jenkins.

Illinois University — D. D. on Rev. Jas. Leaton, of the Illinois Conference.

Simpson Centenary College — D. D. on U. P. Golliday.

University of Kansas — D. D. on Rev. Richard Conley, Lawrence, and Prof. O. C. Kellogg.

Iowa Wesleyan University — D. D. on Rev. J. B. Mervin, New York; LL. D. on President W. B. Silber, of New York; Hon. M. B. Walker, of Austin, Texas; Ph. D., Prof. Wray Beadle, of Colgate.

Bates College, Lewiston, Me. — D. D., G. W. Quincy, of Augusta; LL. D., Hon. G. F. Fogg, of New Hampshire, and Hon. Nelson Dingley, Jr., Governor of Maine.

Indiana Asbury University — D. D. on Rev. James Jackson, Philadelphia.

Rev. Albert Carrman, Canada, Rev. J. W. McMullen, Indiana; Ph. D., Rev. T. M. Gatch, Professor Williams University, Oregon.

Yale College — D. D. on Rev. Rufus Ellis, Boston, Rev. Edward S. Dwight, Hadley, Mass., Rev. Edward W. Gilman, New York; LL. D., Hon. C. R. Ingerson, Governor of Connecticut, Hon. Benj. D. Silliman, New York, Henry Hitchcock, St. Louis.

Columbia College — LL. D. on Rev. Eben Edward Beardsley, New Haven; S. T. D., Rev. Joseph Hart Clinch, Boston, Rev. Jacob Cooper, D. C. L., Professor of Greek, Rutgers College, Rev. William Henry Harrison, Newark, N. J., Rev. Robert Morris Merritt, Morristown, N. J.

Princeton (N. J.) College — D. D. on Rev. P. A. Studebaker, of Lambertville, N. J., Rev. George S. Mott, of Flemington, N. J., Rev. Charles E. Knox, of Newark, Rev. J. Aspinwall Hodge, of Hartford, Conn., and Louis Ruffat, of the Geneva Theological Seminary, Switzerland; LL. D., Prof. James McClure, Philadelphia, and Hon. Amzi Dodd, vice-chancellor, of New Jersey.

Rutgers College — D. D., Rev. Benjamin W. Leacock, New York City, Rev. Samuel W. Mills, Port Jervis, Rev. Guido F. Verbeck, Japan; Degree of Ph. D. on Henry Magnas, M. D., of New Paltz, N. J.; LL. D. Hon. D. H. A. Depue, associate justice of the supreme court of New Jersey, Hon. Ward Hunt, Utica, associate justice of the United States.

Dartmouth — LL. D. on James T. Fields, of Boston, Henry Wilson, of Natick, Mass., John S. Sanborn, of Sherbrooke, province of Quebec, Canada; degree of D. D. on Rev. M. E. Strieby, of New York City, Rev. Daniel L. Furber, of Newton, Mass., Rev. Alfred Stevens, of Westminster, Vt.; degree of A. M. Hon. H. B. D. H. W. Hunt, Utica, associate justice of the United States.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo. Washington, Rev. Jacob Abbott, of Gorham, Me., and Rev. Edward C. Bissell, of Vienna, Austria; A. M., Rev. Justin W. Ward, of Trenton, N. J., J. W. Phelps, of Springfield, Julius A. Merrill, of Brooklyn, N. H.

Bowdoin College — LL. D., Henry W. Longfellow, of Cambridge, Benjamin Storer, of Cincinnati; D. D., J. H. G. Nichols, of Saco, Benjamin Tappan, of Norridgewock, and Jacob J. Abbott, of Yarmouth; A. M., David Barker, of Exeter, E. C. B. Hallam, of India, and Charles A. Benjamin.

Amherst — LL. D., Wm. S. Clark, president Mass. Ag. College; D. D., Rev. Geo.

## The Christian World.

## MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

IMPORTANT FROM INDIA.—Rev. I. Craven, missionary printer at Lucknow, sends this to the Mission Rooms:

"The native presses are prospering. In Lucknow there are no less than 17 printing-offices. One boasts of selling 20,000 Korans in a year, and employs 1,000 hands. The others employ from three to forty hands each. They all are engaged throwing out abominable trash, antagonistic to the Christian religion and good morals. Amid this work of death we must act our part well. The funds hitherto received have been used for current expenses. We now need more to carry on our work, and also to purchase materials, and put up a building. Our present publishing department is in premises formerly occupied by a nawab's menials, and are very inferior; yet our issues and sales are much larger than they were a year or two ago. The demand is large, and as we have the opportunity we must meet it. God has created it, and calls upon His servants to supply the necessity. The government is not neutral, as it professes to be, but in the use of all kinds contrary to law.

On calling the witnesses for the prosecution, the bar-keeper, Frederick Rothe, swore that he was a bar-tender.

Question—Do you know the defendant, Mr. Alf?

Answer—Yes; I have known him but have been here.

Q.—While you have been here?

The defense here objected that the witness was incompetent to answer questions that must follow the acknowledgment that he was engaged by Alf to sell liquors. A long discussion followed, and the court, after some hesitation, excused the witness from answering, whereupon the prosecution filed a bill of exceptions, and asked that the case might be adjourned in order to settle the question by the Court of Common Pleas. The court, however, refused, on the ground that it was not competent for the State to carry the case in question to the Common Pleas at last withdrawn, and the witness recalled, with the understanding that he might be examined until a question was asked whose answer might tend to criminate him.

When asked if wine and beer were sold at the saloon in question, he answered yes, very easily; but when asked if whiskey was sold there, he avowed his inability to answer.

Q.—Did you ever see Mr. Alf in the saloon?

A.—Yes.

Q.—What did he do? Did he sell?

A.—Yes.

Q.—How many times?

A.—I cannot tell.

Q.—You have seen him sell cigars?

A.—Yes.

Q.—How many times has he sold cigars?

A.—I don't know.

To the question if he had seen Mr. Alf sell whiskey, he again halted, answered "no" once, and at a repetition hesitated.

Attorney Campbell then took a position in front of the witness, and asked him if he knew that he had taken an oath to tell the truth?

A.—Yes.

Q.—Now, tell me, have you seen Mr. Alf sell wine in his saloon?

A.—Yes.

Q.—Beer?

A.—Yes.

Q.—Whiskey?

A.—I can't explain that without an interpreter.

Q.—Why? Don't you know what whiskey is?

A.—Yes.

Q.—You say you have seen him sell wine, and beer, and cigars; now, why can you not tell the truth, and say if you saw him sell whiskey?

This last question was delivered standing, in the immediate face of the witness, with a considerable amount of vehemence.

The defense objected that the witness had a right to refuse to answer this question, because it would criminate him.

As he was agent for Mr. Alf, it would criminate himself if he should testify that he had seen his employer sell whiskey.

The prosecution fiercely assailed the position. He would stake his professional reputation on the assertion that a bar-keeper's testimony to having seen his employer sell liquor would not tend to criminate the bar-keeper. The business of bar-keeper was strictly legitimate until the law was violated by the bar-keeper himself, in the sale of liquor contrary to law. It was to be presumed that this bar-keeper obeyed the law, and only sold wine and beer, as the law allows. He would not break down that presumption, at least not now. In no possible way could the answer tend to criminate the witness.

Major Blackburn claimed that it was for the witness to say whether the answer would criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned, that he might prepare charges against the witness for contempt of court.

Mr. Glidden raised the point again that the witness was justified in refusing to answer the question because it would tend to criminate him.

The question was finally put to the witness in German, at the direction of the court, and he replied, "I will not answer."

The prosecuting Attorney asked that the case be adjourned

## HERALD CALENDAR.

Teachers' Meeting, Grace Ch., Worcester, July 25	
Fall River Dis. Preachers' Meeting, Little Compton, R. I., Oct. 6-7	
Norwich Dis. Min. Assn., New London, Oct. 3-5	
Min. Association, Scranton, Pa., Oct. 12-14	
Bucksport Dis. Preachers' Meeting, Searsport, Me., Oct. 12-14	
BOSTON UNIVERSITY:	Sept. 9
School of Theology opens	Oct. 1
School of Law opens	Oct. 7
School of Medicines	Oct. 14
School of Oratory opens	Oct. 14
College of Liberal Arts opens	Sept. 9
College of Music opens	Sept. 14
CAMP-MEETING CALENDAR.	
Water Street Camp-meeting, at Richmond, Me., for one week, eight days, Aug. 4	
E. Framingham Camp-meeting, # Aug. 4 to eve, 18	
Yarmouth Camp-meeting, Aug. 11 to eve, 18	
Twenty-first National Camp-meeting, at Old Orchard Beach, Me., Aug. 12 to 21	
Old Orchard Beach Camp-meeting (Continued), Aug. 12 to 20	
Lake Winnipesaukee Camp-meeting, Aug. 17 to 22	
Hamilton Camp-meeting (eight days), Aug. 18 to 26	
Northport Camp-meeting begins, Aug. 24 to 29	
Sterling Camp-meeting (annual), Aug. 24 to 29	
Martha's Vineyard Camp-meeting begins, Aug. 24	
Northport Camp-meeting, Aug. 24 to 29	
East Machias Camp-meeting, Aug. 24 to 29	
Epping, N. H., Camp-meeting, Aug. 24 to 29	
East Polk Camp-meeting, Aug. 25 to 31	
Marine and Grove Camp-meeting (Fryeburg, Me.), Aug. 25 to 31	
East Livermore Camp-meeting, Aug. 29 to Sept. 4	
Hedges Camp-meeting, Sept. 8 to 14	
Axon Camp-meeting, Sept. 14 to 19	

## ZION'S HERALD.

THURSDAY, JULY 23, 1874.

## A VOICE FROM THE PEOPLE.

We not unfrequently have, in our religious papers, a suggestive article, giving some wholesome criticism upon the pulpit, to which the writer appends the signature — A Voice from the Pews. The significance of an expression from such a source is found both in its rareness and in the personal interest which the party must necessarily be supposed to have in the subject that he discusses. The pews may sometimes be wisely heard when they speak; for what would the pulpit be without them? Who can form a better judgment, at least upon modes of discharging pulpit offices, than the patient pews? or who, really, can have more personal interest in the highest prosperity of the pulpit than the intelligent pews? In the same way and for the same reasons we wish to speak from the pews, as a lay politician, to the men that manage our State politics for us, as having a lively personal interest in their work. We are satisfied usually to keep our humble place, and exercise simply our inalienable right of suffrage. The vigorous gentlemen who are "inside" of our political circles, and nicely arrange everything for us, so that we have nothing to do but to cast a ballot, perhaps, should have our thanks for their diligence and promptness. It is a privilege, however, to intimate that it might be considered a duty for the voters themselves to speak when occasion seems to justify such an unusual course.

Naturally enough, there come periods when the great body of sensible people, who usually associate together in their political preferences, have a desire for a candidate for office who may or may not be the most feasible one to be manipulated by party managers, and may be, also, too much of the old school gentleman to thrust himself forward into notice, and press his own claims upon electors. Before any formal nominations, therefore, are made, it seems to be quite in order to give expression to personal convictions and observation. We have already somewhat definitely intimated our hope and expectation that the present Lieutenant Governor of the State, Hon. Thomas Talbot, would receive the nomination of the party to which his manly, consistent and Christian administration of the State government since entering upon it, has brought so much credit and given such high satisfaction to the "good willing" men of the Commonwealth.

Thomas Talbot may not represent the highest culture (and such representatives do not always prove her best magistrates) of Massachusetts, or her world-renowned forensic eloquence; but even in these respects he suffers little in comparison with his immediate predecessors. He does well represent, however, the sturdy honesty, the self-reliant positiveness, the outspoken loyalty to his own convictions, and the wholesome recognition of the divine standard of morals and virtue, that have been esteemed the marks of the purest kind of Puritan and Pilgrim blood. It is with a thrill of emotion rarely enkindled by legislative documents, that we read such words as these, uttered when no applauding multitudes are near to quicken the blood and flush the lip with unvoiced eloquence, but written in the quiet of the executive chamber and at his office desk: "I must set on my oath and my conscience, appealing for my justification not alone to the enlightened judgment of Massachusetts, but to that Power which is superior to all common authority, and infallibly tries the hearts of men."

It is true enough that a robust moral sentiment is not alone an adequate endowment for a statesman, and it can only be in special exigencies that can social reform, however vital, will afford basis enough of itself for the organization of a political party; but in this instance, with a mind well-trained in affairs, prompt in executive energy, familiar with local and general political ideas, long a trusted representative of the policy of the party at the head of which he now stands in the State, Mr. Talbot has unusual qualifications as a candidate for an election to the chair

which he now occupies, by the resignation of his predecessor.

Will not the busy, bargaining gentlemen who are already beginning to bustle around and "fix" things, permit, for once, the honest sentiments of the people to be embodied in their own voluntary choice? If these active gentlemen are really determined to sacrifice their personal comfort during the heat of the summer, in the attempt to forestall the free expression of the people in their preliminary meetings, to be held a few months from this time, we most earnestly entreat the moral teachers of our State, and the lovers of good order, generally throughout the Commonwealth, to personally protest against being "fixed," and to determine upon their vigorous measures to secure, at the great nominating Convention, men who will fairly represent the body of their constituents and secure their choice of a candidate. We can hardly think of a moral or religious service which a minister or Christian man can render upon the present time, promising more immediate and ultimate benefit to the virtue and prosperity of the State, than the organization of practical measures to secure, for the next election, a Governor of the right stamp, and a Legislature to sustain him.

Now is an excellent hour for the young men of Worcester, who are seeking to reform our politics, to enter vigorously upon a practical measure. They have before their eyes an illustrious example of honesty, intelligence and moral courage in high office, and they well know the class of voters who will throw their suffrages against Thomas Talbot, and the chief reason why his appointment is deprecated by such. Let the power of the young men who propose to vote only for worthy incumbents of office now be felt. Let their earnest voices be heard calling for the leadership of a man that has been tried and found to be true.

No honest, intelligent man, with the well-being of society really at heart, with the accumulated experience of the last half century, can fail to deprecate the removal of any established restraints upon intemperance and liquor selling as a beverage. Even the New Hampshire Legislature, elected for the very purpose of destroying the prohibitory law, and with a majority, as was believed, of persons pledged to this task, when the last stage in the legislative work of destroying this law was reached, and the sober second thought of men who were not unfamiliar with the horrors of drunkenness began to be rallied, refused to take so fearful a responsibility, and adjourned without fulfilling the dreadful mission upon which they were sent. For this same purpose no ordinary effort was put forth (happily in vain) in the election of our last General Court. Much more money and zeal will be expended for this purpose during the coming canvass. To be thoughtless, or to shrink from personal effort, however ungrateful, at such an hour, is simply to yield a question to interested and self-helpers, in which is involved the peace and prosperity of the community, and the temporal and spiritual well-being of tens of thousands of our fellow citizens.

THE NEW TESTAMENT REVISION.

It is, we believe, a matter of great satisfaction to intelligent Christians generally, that the work of revision of the English version of the Holy Scriptures is undertaken, and understood to be quite in order to give expression to personal convictions and observation. We have already somewhat definitely intimated our hope and expectation that the present Lieutenant Governor of the State, Hon. Thomas Talbot, would receive the nomination of the party to which his manly, consistent and Christian administration of the State government since entering upon it, has brought so much credit and given such high satisfaction to the "good willing" men of the Commonwealth.

The President, Mr. Rowe, acknowledged his gratitudo for the honor which his brethren had conferred upon him, and would serve the Church to the utmost of his ability. Mr. Lamb said he was glad he was not elected, referred to the prosperity of the Connection, and to the fact that almost everywhere ministers and people were on the stretch after a higher devotion and a fuller consecration to God; £200 had been donated to enable one of their ministers or — nothing; and people wonder why the degree was conferred upon such specimens of the *genus clericum*.

One of the members of our Conference, somewhat known to Bostonians, has been honored by the Indiana Asbury University. We refer to Rev. J. Walker Jackson. His friends, East and West, congratulate him, and we may all join in the wish that all recipients of the honorary distinction of *Divinitatis Doctor* were equally worthy.

Dickinson College has conferred the honor upon Rev. H. W. Warren, so well-known in New England and in this locality. He will certainly honor the doctorate as much as the degree honors him. Indeed, surprise is expressed that he did not receive the D. D. sooner, showing that public opinion had pronounced upon his case before the college formally recognized his merit. This, by the way, is the second New Englander whom Dickinson has honored within the last few years.

About five years ago the same degree was granted to Rev. C. H. Payne, now of Cincinnati. So you see that men who come to us as plain ministers are here developed into doctors of divinity. Perhaps some New England institution would like to reciprocate. If so, we know several who would not refuse to have their names connected with an S. T. D.

Our venerable Dickinson, which has just held its ninety-first commencement, claims pre-eminence as the oldest college under the control of the Methodist Episcopal Church. It may also boast of the record made by its graduates in the learned professions and other spheres of usefulness. It has been represented in the presidential chair, and

intelligible? Why not, again, have a uniform spelling of proper names? How shall an unlearned reader know that Hosea and Osee mean the same name, or Obadiah and Abdias, or Elisha and Eliseus, or Phrat and Phrat, or Edom and Idumea, or Lucas and Luke?

A second reason for a revision, at the proper time, lies in the inaccurate renderings in the present version which fail to express the exact thought of the writer. Greek scholarship was not as thorough in King James' time as it is now, and it is not surprising that articles, particles, moods, tenses and prepositions receive a treatment that cannot now be tolerated in any respectable classical school. Now, it is best to have these remedied.

But the most important reason is in our better knowledge of what words the sacred writers really wrote. When Erasmus got out the first printed edition of the Greek New Testament, in his hurry to get ahead of Cardinal Ximenes, he put into the hands of the printer such manuscripts as he had, though they were so defective that some of the closing passages in Revelation he had to supply from the Latin. They were of recent date, with plenty of errors in transcription through centuries that befell all ancient books before the invention of printing; and even now types can copy as blunderingly as the pen. By and by men came to know more about these manuscripts, and they have found that the older a copy is the more likely it is to be correct. By taking the oldest Greek copies, the oldest translations of them into other languages, and the oldest Christian writers who quote from them, and comparing them together, it is plain that we shall come the nearest to the true original text. This is just what Griesbach, Lachmann, Tregelles, Tischendorf, and others have been doing. Why, then, were not our English text to be compared to the revised Greek text, at least in every place where it is certain that ours is wrong? Even then not one doctrine hitherto taught will be changed, nor one essential fact lost.

We have a great desire for the success of this revision, and while it will be impeded by rash innovation, we can still the attention of the revisers to the fact that the same result will ensue from an undue conservatism. Let us have what, and only what, the evidence in the case demands. Dr. Schaff gives a version of the song of the Virgin Mary (Luke 1: 46-55), and says of it: "I have substituted the Greek aorists for the perfects of the authorized version; but as the Magnificat is incorporated into the Anglican Liturgy, such changes will scarcely be made. Dr. Lightfoot would have the doxology to the Lord's Prayer inserted in the text out of deference to 'liturgical usage,' although it is agreed that Matthew never wrote it. Dr. Fisher very pertinently asks, 'why not record the Lord's Prayer just as it came from the lips of Christ?' We want the Word of God put into our hands by the eminent scholars who promise to do so, just as the evidence requires, with no subversion to creeds, or other denominational peculiarities. If the Methodists or Episcopalians choose to fashion their liturgies after the ascertained text of Scripture, they have the privilege; but we protest against allowing their liturgies to make Mary sing what she never said, or Matthew record what he never dreamed of writing.

BRITISH CORRESPONDENCE.

In point of time, the Primitive Conference takes the lead of all the annual assemblies of our Methodism. It assembled at Hull on the 3d of June. The President, Rev. Samuel Antiff, was on an official visit to Canada and Australia, the chair was taken by his brother, Rev. W. Antiff, D. D. After the usual devotional exercises, of the three gentlemen nominated for President, Rev. W. Rowe was elected. The Rev. T. Whittaker was unanimously elected Secretary, and the Rev. W. Hall his assistant.

The President, Mr. Rowe, acknowledged his gratitudo for the honor which his brethren had conferred upon him, and would serve the Church to the utmost of his ability. Mr. Lamb said he was glad he was not elected, referred to the prosperity of the Connection, and to the fact that almost everywhere ministers and people were on the stretch after a higher devotion and a fuller consecration to God; £200 had been donated to enable one of their ministers or — nothing; and people wonder why the degree was conferred upon such specimens of the *genus clericum*.

The season of college commencements is over, and the usual number of D. D.'s, *pro honoris causa*, have been awarded among the nobly army of distinguished ministers, and perhaps, as is sometimes the case, upon those who are distinguished more by physical than intellectual proportions, and whose claim must have been official position or — nothing; and people wonder why the degree was conferred upon such specimens of the *genus clericum*.

One of the members of our Conference, somewhat known to Bostonians, has been honored by the Indiana Asbury University. We refer to Rev. J. Walker Jackson. His friends, East and West, congratulate him, and we may all join in the wish that all recipients of the honorary distinction of *Divinitatis Doctor* were equally worthy.

Dickinson College has conferred the honor upon Rev. H. W. Warren, so well-known in New England and in this locality. He will certainly honor the doctorate as much as the degree honors him. Indeed, surprise is expressed that he did not receive the D. D. sooner, showing that public opinion had pronounced upon his case before the college formally recognized his merit. This, by the way, is the second New Englander whom Dickinson has honored within the last few years.

About five years ago the same degree was granted to Rev. C. H. Payne, now of Cincinnati. So you see that men who come to us as plain ministers are here developed into doctors of divinity. Perhaps some New England institution would like to reciprocate. If so, we know several who would not refuse to have their names connected with an S. T. D.

The literature of the denomination is as follows: Large *Magazine*, circulation

8,000, monthly; *The Christian Messenger*, 23,500; *Juvenile Magazine*, 19,600; *Teachers' Assistant*, 13,300; *Child's Friend*, 14,175. During the year, 53,933 congregational hymns have been sold, 46,618 Sunday-school hymn-books, and 9,595 revival hymn-books. An increased business has been done in Sunday-school literature.

The annual chapel returns showed

new erections during the year, con-

ting 21,542 sittings, and costing £87,290. The total number of congre-

gational chapels is 3,829. Their esti-

mated value is £1,597,154. All this in fifty

five years, beginning with the labors of two men, without education, social position, or much personal influence, and receiving little, if any, accessions from other bodies. During the agitation connected with the two secessions from the parent body in 1835 and '49, to the honor of the body be it written, its ministers contributed no aid, moral or material, to the parties who tried to deplete and disintegrate the Wesleyan Church on those occasions. They minded their own business, labored to gather the outcasts of society into the fold of Christ, and greatly did they succeed. They were maligned, despised, and in many instances brutally maltreated. In some instances they were imprisoned for the sake of Christ and His gospel.

The simplicity, zeal, boldness, unaffected and unsophisticated piety of the fathers of Primitive Methodism entitle them to be ranked as heroes, in view of the obstacles and difficulties they had to contend with.

Every ecclesiastical body has its Nestor, and other eminent men, who receive

pre-eminence for their services to the body. The simplicity, zeal, boldness, unaffected and unsophisticated piety of the fathers of Primitive Methodism entitle them to be ranked as heroes, in view of the obstacles and difficulties they had to contend with.

Dickinson, however, has not been so fortunate as some of its neighbors in obtaining large bequests or princely donations. When other institutions of learning are obtaining money by the million, she must, in order to compete with them, have more thousands at command. This is what old Dickinson needs to make her renew her youth, and we could almost wish that another Rich, or rich man, would — well, not die, but give the college a large endowment. *En passant*, we may suggest that Dickinson is well located for those who desire to study in a milder climate than that of the New England States.

This year a number of changes have

taken place in the Faculty. We can

only take space to refer to one or two.

One member of the Philadelphia Conference retires, and another enters. The new professor elect, Rev. A. Ritzenhouse, is an admirable addition. The retiring professor is Rev. W. Trickett. Though a comparatively young man, yet as a metaphysician he would be an acquisition to any New England college.

We noticed that some months ago

Boston followed the illustrious example of Philadelphia in establishing a union of ministers of the various evangelical denominations. The Philadelphia Ministerial Union has been quite successful since its gathering have been made quarterly instead of monthly. The last meeting was held in the First Baptist church, the pastor of which, Dr. Boardman, was recently reproved by his brethren for liberality on the communion question. Singularly enough, the question for discussion was, "How can we promote the objects of the Evangelical Alliance?"

The Methodist New Connection Conference has just closed its annual session at Hanley. Rev. Wm. Wilshaw was elected President. There were two or three other ministers who received a vote or two each. One of the members of the body joined the Church of England during the year. "Orders" is

desired by some men. Few are more useful after a Bishop's hand is placed upon their head than before; indeed, frequently it embarrasses their success as ministers of the gospel.

The Conference sanctioned the union of the Methodist New Connection of Canada with the Wesleyan Methodist body in the Dominion. The culture, scholarly taste and attainments, literary ability and pulpit eloquence of the ministers of the body are equal to those of the Wesleyan Church, or, indeed, any Church. They have some distinguished scholars and divines amongst them, and some authors whose works are of permanent value.

JUNIUS.

June 21, 1874.

PHILADELPHIA CORRESPONDENCE.

The season of college commencements is over, and the usual number of D. D.'s, *pro honoris causa*, have been awarded among the nobly army of distinguished ministers, and perhaps, as is sometimes the case, upon those who are distinguished more by physical than intellectual proportions, and whose claim must have been official position or — nothing; and people wonder why the degree was conferred upon such specimens of the *genus clericum*.

One of the members of our Conference, somewhat known to Bostonians, has been honored by the Indiana Asbury University. We refer to Rev. J. Walker Jackson. His friends, East and West, congratulate him, and we may all join in the wish that all recipients of the honorary distinction of *Divinitatis Doctor* were equally worthy.

Dickinson College has conferred the honor upon Rev. H. W. Warren, so well-known in New England and in this locality. He will certainly honor the doctorate as much as the degree honors him. Indeed, surprise is expressed that he did not receive the D. D. sooner, showing that public opinion had pronounced upon his case before the college formally recognized his merit. This, by the way, is the second New Englander whom Dickinson has honored within the last few years.

About five years ago the same degree was granted to Rev. C. H. Payne, now of Cincinnati. So you see that men who come to us as plain ministers are here developed into doctors of divinity. Perhaps some New England institution would like to reciprocate. If so, we know

generous support from  
our citizens.

particularly interested in  
of *The Historical and  
Literary Review*, so ably edited by  
D., whose services in in-  
of executive authority  
were honorably recog-  
nized, and generously proffered  
on a well written life  
written.

D. Neill has two arti-  
cles, one highly suggestive and  
an original and hitherto  
unpublished account of a voyage to the  
"Ape" Cod, by Edward  
written by himself, with  
John Smith, in 1696,  
shed; and the second a  
Jones, captain of the  
"Lover, and Discoverer."

H. Davis gives a brief  
United States Steamer Mer-  
and abandoned by the  
Norfolk, Va., in  
was remodeled as the iron-  
s, so recently brought out  
in March, 1862, that  
the destruction and scare at  
Commodore George  
an illustrated ar-  
tison House of York,  
Starbuck, esq., has one  
in facts; and E. H. Goss,  
Early Birds of Massachu-  
most noticeable articles in  
the continuation of a former  
W. T. Tuttle, esq., on Cap-  
"Amernowne," who settled  
on an island near Port-  
and there lived for a long  
time of the Historie—Gen-  
eral heraly (T. C. Amory,  
a very valuable report of  
es. Mr. Amory has a con-  
interesting article on the  
"n" from Irish to English  
government.

s, which are now issued  
in large numbers, in  
form, on subjects of per-  
manent interest, should be  
used for distribution among  
A bundle should always  
be families going out  
mer, or starting  
The tract, as now pub-  
lished, is rather for-  
matted by its appearance,  
form, and handsomely written,  
and the steam-car will be  
It is the best of seed to  
sown, and will be sown  
on the wayside, and will always have your pockets  
of them. Try the experi-  
ence.

At a recent meeting of the Executive  
Committee of the Vermont Methodist Seminary  
and Female College, Rev. S. L. East-  
man, A. M., of the Vermont Conference,  
was unanimously elected to the Chair of  
Ancient Languages made vacant by the  
resignation of Prof. G. G. Bush at the close  
of last term.

Bishop Campbell, of the African Methodist  
Episcopal Church, made a very deep im-  
pression by his sermon and exhortations at  
Round Lake. The rhetoric was open  
to criticism, but no one could stop for it; he  
was a man of great talents, and a full representation  
of the Church tents during the week  
of special services.

The angel of every camp meeting is blow-  
ing his trumpet, with no uncertain sound.  
There is hardly a point in New England and  
the adjoining States, on the seashore or on  
the land, which is not in convenient and  
accessible relation to some grove, village and  
summer resort where prayer is wont to be  
made. Read what those that know, and are  
willing to pay for an advertisement, say  
about Shelter Island in our columns. The  
camp meeting there commences August 17.  
The site has a wonderful outlook upon  
the ocean, a delightful grove, a good hotel man-  
aged by the Association, a large company of  
permanent summer visitors, and a full repre-  
sentation of Church tents during the week  
of special services.

At a recent meeting of the Executive  
Committee of the Vermont Methodist Seminary  
and Female College, Rev. S. L. East-  
man, A. M., of the Vermont Conference,  
was unanimously elected to the Chair of  
Ancient Languages made vacant by the  
resignation of Prof. G. G. Bush at the close  
of last term.

Bishop Campbell, of the African Methodist  
Episcopal Church, made a very deep im-  
pression by his sermon and exhortations at  
Round Lake. The rhetoric was open  
to criticism, but no one could stop for it; he  
was a man of great talents, and a full representation  
of the Church tents during the week  
of special services.

Our readers will notice among our ad-  
vertisements the announcement of Mr. John  
Bent, late publisher of the *Advocate of the  
Faith*. He still retains his rooms in West-  
erly Building, and will receive orders for  
job printing and book work. Mr. Bent has  
no superior in his business. He is a man of  
excellent taste, and a master of every form  
of the art. Our friends having sermons,  
lectures or books to print or publish will do  
well to call upon him.

ERICA.—In our New York Letter of  
last week, under "Personal," 15th line, read  
"Methodist Universities," and in 23rd  
line, read "Michigan and Illinois." The  
proof-reader desires to say that he ac-  
knowledges having learned *too much* on the  
writer's excellent chirography, and gave it  
to the typist without revising—an honor ac-  
corded to a few only of our correspondents.

For notices of camp-meetings see adver-  
tising columns.

**Woman's Foreign Miss. Society.**  
The names and addresses of Secretaries of  
the New England Branch of the Woman's  
Foreign Missionary Society, are as follows:  
Corresponding Secretary of the Branch,  
Mrs. Rev. C. P. Appling, Randolph, Vt.

Cor. Sec. for New England Conference,  
Mrs. Rev. M. P. Alderman, Hyde Park, Mass.  
Dist. Secretary—Boston Dist., Mrs. Rev. I.  
G. Bidwell, Boston, Mrs. Rev. R. H. Miss-  
Hudson, Mass.; for Lynn Dist., Mrs. Rev.  
M. H. Lindsey, Lynn, Mass., Mrs. Rev.  
C. L. Eastman, Boston, Mass.; for Worcester  
Dist., Mrs. Brewster, Brookfield, Mass.; for  
Springfield Dist., Mrs. Rev. J. S. Barrows,  
Chicopee, Mass., Mrs. I. Newton, Bullens,  
Chicopee, Mass.

Cor. Sec. for N.H. Conf., Mrs. Rev. O. W.  
Scott, New Market, N. H. Sec. for New-  
England, Mrs. Rev. N. H. T. Scott, New-  
market, N. H. Sec. for Claremont, N. H.  
ALUMNUS.

**Connecticut.**  
JEWETT CITY.—This village, situated about  
ten miles from the city of Norwich, Conn.,  
contains a population of about 1500. Two  
miles east of here is a small church, under  
the charge of Rev. James Tregaskis, ap-  
pointed here at the last Conference, and  
who, immediately after assuming his duties,  
commenced active work in Jewett City, es-  
tablishing preaching and Sabbath-school  
services, to which the people responded with  
great alacrity and earnestness, showing an  
element of Methodism that no one supposed  
existed here. The Ladies' Aid Society con-  
nected with the organization have just held  
a strawberry festival, which netted nearly \$100.  
The meetings are held in the only available  
hall in the place, which is so suitable  
as to space and ventilation, as well as to  
the future. What is best of all is that  
God is reviving His work, and souls are  
coming to Christ.

Rev. L. W. Hicks accept a call to the  
Congregational Church, Woodstock.

The Congregational Church in Sharon ex-  
tends a call to Rev. H. Weston of North  
Bennington.

Rev. D. F. Estes accepts the call of the  
Baptist Church, Factory Point.

A new Baptist church was dedicated in  
Fairhaven, June 24.

Temperance is a prominent subject in the  
minds of the people of this as well as of other  
States, and is becoming more and more so.  
Our prohibitory law has never been repealed,  
and has never been modified, except to make it  
more stringent. The moral sentiment of  
the State demands its retention on the stat-  
ute book, but politicians here, as elsewhere,  
are sometimes afraid to commit themselves.

The late Republican Convention, while  
nominating a strong prohibitionist for gov-  
ernor, ignored the subject of temperance in  
their resolutions. The Democratic Convention,  
on the other hand, came out in open  
opposition to the prohibitory law. KAL.

We learn that Rev. W. H. Foster, of Liver-  
pool, and the preachers of other  
denominations in that place, have been re-  
cently holding meetings in the tents of the  
river drivers on the Androscooggin, while en-  
camped there. A timely work, truly.

We have a good report from New Sharon  
and Mercer Circuits. The newly appointed  
pastors are "pushing things" for immediate  
results. They are expecting the conversion  
of sinners, and the enlargement of Zion's  
borders. Success to them.

Three persons have been received to full  
membership in Belgrave Circuit the past  
quarter. The church is prospering; social  
meetings increasing in interest and attend-  
ance.

Mr. Dummer, of Hollowell, has recently  
given \$1000 to establish a scholarship for  
poor and meritorious students. A noble  
charity.

The governing boards of Bowdoin College,  
upon the recommendation of President  
Chamberlain, have made "drill" optional,  
the alternative with the students being  
gymnasium exercise. The graduating class  
has presented Major Sanger, instructor in  
military science, an iron pitcher and salver,  
bearing the inscription, "Bowdoin College,  
July 4th, 1874. Presented to Major J. P.  
Sanger, by the class of '74."

There is a lady now living in Greene over  
90 years old, who recently attended a "quilting"  
showing an expertise with the needle which  
many younger ones might envy. When 40 years of age she wore spectacles,  
Much credit is due Rev. S. G. Kellogg the

Pope Pius, the ninth of the name, in his  
prison, as he facetiously terms his immo-  
bile near St. Peter's, to whose comfortable  
and elegant halls he voluntarily conveys  
himself, out of disgust towards the Italian  
king, has been not a little refreshed in spirit  
by the late visit of the small army of *pilgrims*  
from the United States. He addressed them  
quite at large, and in animated strains,  
Among other things, as reported by the cor-  
respondent of the *Catholic Review*, he  
said:—

There was one thing about America which  
must not be passed over: "America," said  
his Holiness, "is the only country where  
I have been received with such a cordial  
welcome. In every country of Europe I fear  
to see my acts overruled or counteracted by  
their Governments, whereas in America I  
may see all my pontifical documents with-  
out fear of their publication being pro-  
hibited."

Mr. Abbott,  
Charleston, S. C., July 1874.

**Bast Maine.**

*Bowdoin College.*—Rev. E. S. French is hard  
at work. Already there have been received  
into the Church, July 6th, a young man  
of marked influence in the community rose  
of his own accord, and said, "I want to be  
a Christian; pray for me." The prospect is  
truly encouraging.

*Glenwood.*—The meetings continue to be  
deeply interesting. On the 8th, one mother  
walked near two miles, and carried her  
babe, that she might hear preaching. Some  
came four and five miles.

*Linneus.*—A full house of attentive lis-  
teners, and a large Sunday school, with A.  
Plummer, superintendent, attest the interest  
of the people. On the 9th there were  
over thirty carriages and several double  
teams standing around the church door.  
Surely, the Aroostook is the place for a  
working man. "No other need apply."

*Houston Circuit* embraces seven regular  
appointments—one weekly and six fortnightly,  
beside some places for occasional  
service.

**T. L. F.**

*Gleanings.*—Rev. Lewis Malvern, of Bristol,  
of the Freewill Baptist Church, of Bristol,  
has gone to England for a two months' vaca-  
tion.

Rev. James Laird, of Hollis, has been out  
of health for several months, and his friends  
hope he is never to be any better.

Seventy-five persons have within a few  
months been added to the Congregational  
Church of New Market, of which Rev. J. C.  
Livermore, Camilla Urso, Mrs. Foss, "Nan-  
ny" and "Mark Twain," Englestone, and others,  
are members.

Rev. W. J. Tucker, the popular pastor of  
Franklin Street Church, Manchester, has  
recently received calls to large Churches in  
New York City and Brooklyn, Mass., but has  
decided to remain where he is. His  
Church is too small, and a new and larger  
one is being planned.

The Baptist Society of South Aeworth is  
being temporarily served by J. S. Small, of  
Dartmouth College, member of the class of '76.

A. B. Crawford, of the same class, reads  
the service at the Episcopal Church of  
Charlestown.

An interesting work of grace has for some  
time been in progress in Goshen. Rev. E.  
R. Wilkins, of Newport, has organized a  
drill, and is making good progress.

The Rockland District camp ground is to  
be fenced, and to have a large addition of  
seats to its auditorium. New avenues and  
paths for family tents are to be laid out at  
once. A few more sites for society tents can  
be obtained. Better speak to Brother Ward,  
well, as he comes around.

Can you match the alteration in the  
initials of the names of the ministers in Ma-  
cchia? They are B. B. Bryon, D. D. Dodge,  
A. A. Leighton, C. C. Long, and T. T.  
Merry.

The financial condition of the college was  
more hopeful than had been feared. The  
property of the college has not diminished  
during the year. Yet the income is not  
sufficient to meet its wants and carry on its  
broad curriculum of studies. The generous  
pledges made last year towards an endow-  
ment of \$100,000 before the last commencement,  
did not receive the prompt response  
expected.

The Congregationalists of Maine have not  
come to the help of the college with the  
enthusiasm the cause demands. If they suffer  
from the same want of interest as the  
Methodist, it will be a mistake from which  
they will not easily recover. They are the  
custodians of the religious character of the  
college, and have been so from the beginning.

There is no other religious denomination in  
Maine in a condition to take their place, and  
probably there is no desire on the part of the  
most "liberal" of its friends to change the  
denominational character of the institution.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 1825 proposes to celebrate  
its semi-centennial anniversary next  
convention. In this class occur the names  
of Henry W. Longfellow, Nathaniel Hawthorne,  
George B. Cheever, John S. C. Abbott,  
and it is hoped that the class of 1825  
will be a success.

Measures were taken to prosecute the efforts  
to raise funds for a more adequate endow-  
ment, and it is hoped that "Bowdoin College,"  
which has performed so noble a work in  
the past, may rise above all its embarrass-  
ments, and take its place among the strongest  
and most progressive colleges of America.

The class of 182

## THE SUNDAY SCHOOL.

Third Quarter.

Sunday, August 2.

Lesson V. Mark II. 23-25; III. 1-5.

BY REV. D. C. KNOWLES.

JESUS AND THE SABBATH.

23 And it came to pass, that he went through the corn-fields on the Sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath. . . .

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the Sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

This lesson teaches the divine purpose in instituting the Sabbath-day, and the true method of keeping it holy.

*He went through the corn-fields on the Sabbath-day* — not Indian corn, as this grain was unknown in Palestine, but fields of wheat or barley. This field was in Galilee, possibly near Capernaum. We are not told the purpose of the journey. It was esteemed by the Jews unlawful to travel more than one mile and three-quarters on the Sabbath; and as they did not accuse Jesus of breaking this regulation, we infer that the walk was very short. The whole tenor of the lesson suggests an errand of mercy to some suffering soul in this immediate vicinity; and in visiting this home of sorrow He and His disciples passed through a field of ripened grain. As they passed along His disciples took off the heads, rubbed out the kernels, and ate them. This was not an act of theft. It was in accordance with the divine law in Deuteronomy xxii. 25. The practice is common to-day. Travellers frequently see the natives passing by wheat fields, seize the ears, rub out the ripened grain, and eat it, without any regard to ownership. That Jesus did not do this is proved by the accusation. His enemies would have arraigned Him in that case as a violator of the Sabbath. In accusing the disciples they endeavored to prove His guiltiness of complicity with their offenses, and by this means destroy the faith of the people in His orthodoxy.

*Behold, why do they on the Sabbath-day, etc.* The conduct of the disciples was opposed to Jewish traditions, but not any express Scriptural command. The Mosaic law forbade any work on the Sabbath. In interpreting this law the Jews adopted the literal method, designating certain acts as lawful and others as unlawful. This led to a vast number of rules, designed to meet every conceivable case; it was the legal and literal method of interpretation, as opposed to the spiritual. According to this interpretation, plucking corn was work, and therefore a violation of the divine command. These Pharisees were spies, who dogged the steps of Jesus to secure His ruin. True to legal instincts, it does not seem to have occurred to them that the spirit of murder, lurking in their hearts, was a deeper violation of the command than the mere act of plucking corn.

*Have ye never read what David did, etc.* David's conduct is set forth in 1. Samuel xxi. 1-7. This references to David as a masterly stroke of wisdom. David was the pride of the Jews, and any act that could be covered by his conduct would put the Pharisees to silence. But this alone would not have satisfied our Lord, if he had been wrong. Christ uses this well known case of the violation of a ceremonial law to point a moral and teach a great truth. David had taken the show-bread out of the holy place in the Tabernacle, and had eaten it, when the Law expressly declared it holy, and not to be eaten but by a priest (Lev. xxiv. 5-9). David had not been condemned of sacrilege, because, being God's anointed, and distressed by his enemies, he was as hungry; and eating the slow-bread was therefore but an act of mercy to a suffering man. Here the great law of mercy supplanted the law of ceremony, or gave it a higher interpretation. Jesus defended the act of His disciples on the same ground. No work of mercy to man is a violation of the Sabbath, because the Sabbath was made for man. The Sabbath-day is an expedient, a product of divine benevolence; it's highest end is man; and it is kept holy just in proportion as it is used for Him. But no partial view will meet the divine purpose. Man is more than muscle; man is intellect, heart, conscience. The holy keeping of the day implies a regard for the whole man — the soul, as well as the body. Any course of conduct that educates and develops man's entire nature is keeping holy the Sabbath-day; and conversely, any course of conduct that does not, is a desecration of the Sabbath. No definite rules are given of what shall or shall not be done, but this Christ-principle of mercy, enlarging human well-being,

socially and individually, must settle the question of Sabbath observance.

*Therefore the Son of man is Lord, etc.* The Pharisees had asked Christ by what authority His disciples had done an unlawful thing. Jesus replies, The Sabbath was made for them; and I, the Son of Man, the head of humanity, am its superior; and if I am satisfied with their conduct, the Sabbath is not violated — a distinct claim of superiority to all ceremonial laws and sacred seasons. Its benevolence has ordained one day in seven as sacred to man, as a moral and religious being; but He has claimed and exercised the right to alter the day in virtue of His Lordship. Jesus is Master of the Sabbath just as He is Master of fire or water, or wind. He cannot abolish it any more than He can abolish His moral law, because it has its origin in His own benevolent and holy nature. But He can change it for wise and specific ends, just as He can alter or set aside natural law for higher purposes, as in miracles.

*And he entered again into the synagogue — on the following Sabbath, Luke vi. 6.* This miracle was not only performed on the Sabbath, but in the place set apart for religious worship. All places and times are none too sacred for deeds of love and mercy.

*And withered hand — the right hand, Luke vi. 6.* Evidently it was more than paralyzed; it was so far wasted and shriveled that all vitality was extinct. It was therefore incurable by any human act.

*And they watched Him.* Doubtless this whole scene was the result of a conspiracy. Since the events of the previous Sabbath they had been plotting to entrap Christ Himself in some violation of the day, and had brought this victim of disease into the synagogue that they might procure a direct act of violation in the presence of many witnesses. This supposition is confirmed by Christ's subsequent anger at their conduct. Murderous malice alone would have suggested such an unnatural conspiracy.

*And he saith unto them, Is it lawful, etc.* Jesus read their purposes, and determined to confound them publicly, at the same time illustrating more fully the great law of mercy. Calling the unfortunate man before the assembly, he turned to these malicious schemers and asked them a question that utterly confounded them. It was an appeal to their moral instincts. Had they replied No, they would have done violence to every sentiment of mercy and right, to the teachings of their Scriptures, and the common sense of the public; on the other hand, had they said Yes, they could not have accused Him, if he healed the man, without arraying themselves against confessed righteousness. In fact, they were outwitted by the superior sagacity of Jesus, and they wisely adopted the sinner's only alternative, and begged her to tell him all she could of his mother.

*Meanwhile the farmer had disposed of nearly his entire stock of berries, and beginning now to feel a little astonished at his adopted son's absence, had turned his horse around to come back and look for them, when Harry, accompanied by his new fond aunt, met the good man. He could scarcely believe it to be possible that Harry had stumbled upon his relative in such a way, and was far from being pleased at the idea of being separated from the boy whom he had taken in and cared for so nobly.*

*But Aunty finally agreed that Harry should spend half of his time at his kind friend's, but she wished him to make his permanent home with her, as was perfectly natural.*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley wrote (Lyric Poems): —*

*The lowest step above Thy seat,*

*Rises too high for Gabriel's feet;*

*In vain the tall archangel tries*

*To reach Thine height with wondering eyes,*

*They dazzling beauties while the singing*

*And the rocks of shining thrones around*

*And Fall worshiping, and spread the ground.*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

*That fill the world above;*

*Praise him who formed you of His love,*

*Wesley condensed these stanzas, full of weak conceits, to the following nervous quatrain:*

*Praise ye the Lord, y' immortal choirs,*

THROW STONES.  
I throw stones, I have from every side, and it is a business. Nine times out of ten that whispers to boys who are, and prompts them to do evil, mischievous, careless, it. It says, every time it is in Charlie's path, without time to think what may now, just see how far, or far, or high you can throw it goes, and "O, just my window is broken."

In a beautiful new church, came down from the galloping his head and gritting his had a little stone in his wish I had the boy who said he. "I'd jerk him out!" I could scarcely blame the windows that had where the stone came wondered how the boy who when he heard it crash. I think that he looked first then, and then ran like a

boy that finds amusement stones at birds or their among a herd of cows or a fence. It's every time the old again, of the frogs who said "that may be fun to you, to us."

FROG.—Writers on story describe a hideous repulsive as the fishing frog, which game as expertly and with success as the most adroit fly-fisherman. A awkward swimmer has compensated him boldness by furnishing him equivalent for a rod and line, ready for use. Two elongating spring from his nose, which like actual fishing-rods. To them is attached by a slender, which serves the purpose bait in the form of a shiny brane. The hooks are set of the fisherman down in order to induce the fish to their reach of them, the an- the mud at the bottom with tail. This attracts the fish, from their observa- plies his rod; the glows in the water like a live. The dazed fish are taken perfectly, circumvent- rick of the crafty angler. "in the Galaxy for June.

— We fancy this is what boy would like to say, if he how:—

That's what they always say. Just as if there never any noise in the world until then. Haven't old folks all girls once? Didn't some box on the ears at school? of them drum on the milk- cut with the flat-iron, or doors? Everything smart, a bang. This would be a if it were not for the racket make. Noisy boys are not. Some are, but we are to the "Boy's Rattle- of Good Manners," and our friends to come — Advance.

and upon a mountain, you sun shining long after it is the valley. Try to live up, if you can, the malarial of the lowlands. Make an path for your feet. Though may be destined to live isolated, for God is our best strivings of soul are our standard should live upward! The cedar is drooping its branches toward the lower ones are drop- Let your soul-life be so! Upward!

— I shall the impression made upon the first year of my ministry, and I had visited, and on the Sabbath, and the day before. One day he entered my sitting room, as he said, that girl, sir? she was old. She died suddenly this She has gone, I hope, to if so, she can tell him what heart—that she never heard her father's house, from lips! O that she were with one day again.—Dr. Mac-

et's Prayer Union" has been for, the purpose of parents' prayer-meetings, and addresses to books and tracts on parent-

ke man has applied for a fountain pen, which, by the thumb on a small rubber, projects a stream of ink holder and into the face of who is looking over your little long."

ENIGMA.  
sel of 54 letters.

33, 25, is one of the Prophets, 18, 34, 47, saved the Jews from

one of the sons of Jacob. 21, 38, was a son of Japheth. 18, 40, 35, 10, 41, a feast of the 0, 51, a constellation named in 32, covered all the earth.

Good Doughnuts.—Two cups of sugar; two cups of butter, four eggs, one cup of milk, three cups of flour, one teaspoonful of soda, and two teaspoonfuls of cream tartar. This makes two loaves.

Nice French Cake.—Two cups of sugar; one-half cup of butter, four eggs, one cup of milk, three cups of flour, one teaspoonful of soda, and two teaspoonfuls of cream tartar. This makes two loaves.

ENIGMA.  
sel of 54 letters.

is a token of God's promise. 26, 27, 22, is deserving. A proverb of Solomon.

IRA C. SWEAT.

last week's Enigma: Har-

## The Farm and Garden.

## Obituaries.

GEORGE FABIAN, M. D.—When a good man dies, there is an instinctive wish to preserve, for the improvement of those who are left behind, whatever is excellent, and especially if it be of a practical character. Has the man fulfilled every obligation amid the varying currents of time? Has he been at his post of duty? In the hour of trial has he risen, or sunk beneath his burden? Has his fellow-citizens seen in him an integrity that was not to be broken? a father, whose example was such that he might well say to his family, "follow me?" Has he, above all, secured the future as well as the present? Has he occupied the higher plane in life, and laid up in store a good foundation against the time to come? In a word, has he maintained the great interests of society, so that he has been able to say, "the circle in which I moved has not suffered at my hands, but has improved so that my good was not limited to myself, but allowed to shine so that others might see and glorify our Father who is in heaven?" Such a man, has he been poor or rich, should be preserved in memory. If a professional man, he has added to his professional weight and interest, in the various circles of influence was more extensive.

Dr. GEORGE FABIAN was all of this. We first became acquainted with him in 1834. He was then a young man, a student of medicine, and was studying with one of the most eminent surgeons of Maine. He obtained his diploma at the Medical College in Brunswick. During his studentship he came under the influence of religion; indeed, it may be said he was always seriously impressed, but at this time (in 1832) we received him into the Methodist Episcopal Church in Portland. He subsequently became a member of the Hanover Street Church, Boston, of which he was a continuous subscriber to ZION'S HERALD. Though suffered exceedingly in his last sickness, he remained throughout most unusual patience. His active faith and knowledge of that "better country, that is, the heavenly," robbed death of its victory, and the grave of its sting. His approach to the tomb was marked by such serenity and Christian composure that he seemed to realize an exchange of worlds would surely bring to the glorified spirit exceeding joy and surpassing grace. A sanctified daughter preceded the father's entrance into heaven. His consistent example is a rich legacy to his church, his family, friends, and all the world. Rev. A. W. Mills conducted the funeral services. Melrose, July 6, 1874. G. A. B.

Miss MARTHA POORE died of apoplexy in Goffstown, N. H., June 23, 1874, aged 52 years.

Sister Poore had for many years been a worthy member of the Methodist Episcopal Church. Suddenly her call came, but it mattered not, as she had made her peace with God. E. B.

At Melrose Highlands, on Friday evening, July 3, passed peacefully away, MARY WETHERBY. She was born Feb. 6, 1856. After a satisfactory probation she was baptized, and on Jan. 4, 1874 was received into full connection in the Methodist Episcopal Church by Rev. A. W. Mills. Mary's Christian career was short, but earnest, cheerful, and true. "The angels have baptized her name into immortality," and her Sabbath-school class, her father, mother and brothers have a new tie in heaven. A. E. HIGGINS.

Sister OLIVIA—DOANE died in peace, at this place, June 9, aged 78 years.

She and her husband, Brother Joel Doane, both natives of this town, early in life accepted God's grace, joined our Church, and for half a century have maintained their religious profession. Their house was the home of our ministers in the days of circuits. Some old itinerants still live who remember the kindly attentions of that home. Sister D. was an intelligent Christian, a reader of religious literature. She especially cherished the weekly visits of ZION'S HERALD, of which she and her husband were among the earliest and constant subscribers. Her conversation revealed how much enjoyment she derived from it. She could well appreciate its more elaborate articles. She enjoyed a vigorous, cheerful old age, full of kindliness and sympathy. Though less strong than usual this Spring, she had no illness till a week before her death; disease then rapidly developed, and unconsciously at last she died. A day or two previously her husband, noting some symptoms, asked if they could evidence of death's approach. Promptly she replied, "if so, it is glorious." She has passed away. Her husband, in his 89th year, survives, as also two aged brothers, one of them the Rev. Jefferson Hassall, of the New England Conference. She has left children and grandchildren. As these, with our Church, more for each other and themselves, but rejoice in the heavenly joy, and cherish with chastened pleasure the record she has left of a precious Christian life.

SAMUEL FOX, Thompson, Conn., June 11, 1874.

Died in Gill, Mass., June 1, 1874, of typhoid pneumonia, after two weeks' illness, ALMIRA, wife of Rev. Charles Haywood, local preacher, aged 61 years, about forty of which she had been a worthy member of the Methodist Episcopal Church in this place. Sister H. was a woman long known and much beloved in this community, and remarkable for her self-sacrificing devotion to her family. She possessed a calm and uniform temper of mind, and was a wise and faithful counselor and friend. In view of the sad and sudden change which has come over them, well may the family say, "As sinks a cloud, so from sight so closed the day of Sister H." R. MITCHELL, Gill, June 30, 1874.

Dr. J. C. AYER, & CO., Lowell, Mass.  
Practical and Analytical Chemists.  
SOLD BY ALL DRUGGISTS AND DEALERS  
IN MEDICINE. 203

Wheare Almighty God, the Chief Shepherd, has given His infinite wisdom by death to remove from this District and Conference our dear brother, Rev. FREEMAN RYDER, of the Main Street Methodist Episcopal Church, Great Falls, N. H., therefore, Resolved, That as members of Dover Methodist Church, we, the undersigned, doth, in this our affirmative mandate, and say, "It is the Lord; let him do as seemeth him good."

2. That while we cherish his memory, we thank unto God that for so long a time he vouchsafed to us so gentle and worthy a colleague, and to us an efficient and zealous man in the world so pure; and also that He so sustained and comforted him with Christ's hope and His own gracious presence as he passed on to his rest and reward.

3. That we are admonished to ready for a similar summons.

4. That we sincerely condole with his afflicted wife and children, and will in our prayers, and hereafter, commend them to the Father of the fathert and the widow's God."

5. That a copy of these resolutions be entered upon the records of this Association, and also be furnished to ZION'S HERALD; and that the messenger called for him. He was a good member of the Church, and one of the quiet Christians who live longer than they profess.

He had been a member nearly a quarter of a century, and a trustee most of this time. Ever a kind husband, as he left the family altar and his home a little before 7 o'clock, A. M., he said to his excellent wife, "good morning." And about one hour after he fell from the roof of a house, and died before noon. He lived in Christ; now he reigns with Christ. W. SILVERTHORN.

JULIA A. DAVOL, of Warren, R. I., died at the residence of her son, in Windham, Conn., June 8, 1874, aged 67 years.

She was converted at Portsmouth,

oughly converted to God, and united with the Methodist Episcopal Church, to whose interests she remained devotedly attached until her death. Her Christian influence was positive—not at the result of effort, but as the outflow of character. She wore with grace the ornaments of a meek and quiet spirit, and interpreted to the most careless eye the value of the priceless pearl; she was a pattern of good works. With only a few moments' warning, although for sometime an invalid, she was, last, very unexpectedly called. Without giving her an opportunity of speaking to those around her, the angel came, and Sister Weed was forever with God. Her sudden death, coming so soon after that of Sister Rane, gave a double shock to the little Church in Newton, and filled all hearts with sorrow and with apprehension. To whom will the angel next come?

Sister Weed's family—her husband and children, her mother, who had not seen her for many years, her daughter, who had married a man of the world, had all, secured the future as well as the present? Has he occupied the higher plane in life, and laid up in store a good foundation against the time to come? In a word, has he maintained the great interests of society, so that he has been able to say, "the circle in which I moved has not suffered at my hands, but has improved so that my good was not limited to myself, but allowed to shine so that others might see and glorify our Father who is in heaven?" Such a man, has he been poor or rich, should be preserved in memory. If a professional man, he has added to his professional weight and interest, in the various circles of influence was more extensive.

Dr. GEORGE FABIAN was all of this. We first became acquainted with him in 1834. He was then a young man, a student of medicine, and was studying with one of the most eminent surgeons of Maine. He obtained his diploma at the Medical College in Brunswick. During his studentship he came under the influence of religion; indeed, it may be said he was always seriously impressed, but at this time (in 1832) we received him into the Methodist Episcopal Church in Portland. He subsequently became a member of the Hanover Street Church, Boston, of which he was a continuous subscriber to ZION'S HERALD. Though suffered exceedingly in his last sickness, he remained throughout most unusual patience. His active faith and knowledge of that "better country, that is, the heavenly," robbed death of its victory, and the grave of its sting. His approach to the tomb was marked by such serenity and Christian composure that he seemed to realize an exchange of worlds would surely bring to the glorified spirit exceeding joy and surpassing grace. A sanctified daughter preceded the father's entrance into heaven. His consistent example is a rich legacy to his church, his family, friends, and all the world. Rev. A. W. Mills conducted the funeral services. Melrose, July 6, 1874. G. A. B.

DR. ROGERS' JAMAICA GINGER  
WEEKS & POTTER,  
Boston, - - - General Agents. 10

## DR. ROGERS'

## Vegetable Worm Syrup.

A brave man may suffer pain, when inflicted upon him, heroically; but he

CANNOT SEE HIS CHILD SUFFER.

There is no other misery, incident to childhood, than that is accompanied with more hideousness of the little sufferers than that

PRODUCED BY WORMS;

and he who fails to comprehend the situation, will be slow in applying the most prompt and efficient remedies to insure the expiation of the intruders. This remedy may be used with great success.

DR. ROGERS' VEGETABLE WORM SYRUP.

Please bear in mind that

ROGERS' WORM SYRUP is the reliable preparation.

ROGERS' WORM SYRUP is a palatable preparation.

ROGERS' WORM SYRUP is liked by children.

ROGERS' WORM SYRUP leaves no bad effects.

ROGERS' WORM SYRUP is highly recommended by physicians, and is unquestionably the best preparation for worms.

ROGERS' WORM SYRUP is recommended by physicians.

ROGERS' WORM SYRUP is a specific against Skin Worms.

It is composed of strictly harmless ingredients.

While it destroys Worms, it injures no human tissue.

It is safe for young children as for adults.

Some of the Worm Syrups are much harm to the people who take them, as they do to the Worms. Beware of them. But rest assured that Alysina Syrup is safe.

DR. ROGERS' VEGETABLE WORM SYRUP.

For Worms! Worms! Worms!

It kills Worms dead; dead; dead!

It drives Worms out of the system.

It is the foe of the *Tubes* *Mesenteric*.

It gives Thread Worms no chance.

It is a specific against Skin Worms.

It is safe for young children as for adults.

For all Diseases of the Lungs.

For Cataract and Head Duct.

For Bronchitis and its kindred diseases.

For Asthma and Pneumonia.

For children who suffer with Whooping Cough.

THE BEST COUGH MEDICINE in the world.

••••• Porte Gino! an East Indian Remedy.

It has been successfully used in the case of young children suffering from diseases of throat, lungs, and bronchial apparatus. It is pleasant to take, quick in its action, and perfectly safe. Every family ought to keep it in its possession.

DR. ROGERS' VEGETABLE WORM SYRUP.

For Worms! Worms! Worms!

It kills Worms dead; dead; dead!

It drives Worms out of the system.

It is the foe of the *Tubes* *Mesenteric*.

It gives Thread Worms no chance.

It is a specific against Skin Worms.

It is safe for young children as for adults.

For all Diseases of the Lungs.

For Cataract and Head Duct.

For Bronchitis and its kindred diseases.

For Asthma and Pneumonia.

For children who suffer with Whooping Cough.

THE BEST COUGH MEDICINE in the world.

DR. ROGERS' VEGETABLE WORM SYRUP.

For Worms! Worms! Worms!

It kills Worms dead; dead; dead!

It drives Worms out of the system.

It is the foe of the *Tubes* *Mesenteric*.

It gives Thread Worms no chance.

It is a specific against Skin Worms.

It is safe for young children as for adults.

For Worms! Worms! Worms!

It kills Worms dead; dead; dead!

It

## Business Notices.

## Centaur Liniments.

alay pain, subdue swellings, heal burns, and will cure rheumatism, sprain, and any flesh, bone or muscular ailment. The White Wrappers are for family use, the Yellow Wrappers are for animals. Price 30 cents; large bottles \$1.

Children Cry for Castor.—Pleasant taste—a perfect substitute for Castor Oil, but more effective in regulating the stomach and bowels.

13

## DR. E. D. SPEAR,

OFFICE AND RESIDENCE

713 WASHINGTON ST., BOSTON.

To the many who need the services of an experienced, successful physician, we would say considerate, Dr. E. D. SPEAR, to much celebrated for his remarkable skill, and you will never regret having taken this advice.

Dr. SPEAR may be consulted upon all diseases ree of charge.

4

## A. S. FLAGG, Dentist.

120 Tremont Street,

BOSTON.

DR. STRONG'S REMEDIAL INSTITUTE. Saratoga Springs has Turkish, Russian, Sulphur, Hydropathic, and Electro-Thermal Baths, the Equalizer, Movement Cure, and other facilities for the treatment of nervous, lung, female, and chronic diseases. For references, particulars etc., send for circular.

Holloway's Pills and Ointments.—Old Schoolers' prescriptions and ointments—In all indolent ulcerations where scarce a spark of healthy flingers, to the hurt of the ulcer or swelling, and by a counter-irritant action, by subduing the inflammation, creates a new and healthy field. The Pills by purifying the blood conduct the excretions, and the Ointment by the Drug-gist, Depot 75 Maiden Lane, N. Y.

338

Church Register.

QUARTERLY MEETINGS.

CAIREND DISTRICT—SECOND QUARTER.

July—Chesterfield, 25, 26, A. M.; Factory Village,

26, P. M.

August—Winchester, 1, 2, A. M.; Richmond, 2,

P. M.; Fitzwilliam, 2, 5, P. M.; Hindale, 6; Marlboro, 8, 9; Bristol, 15, 16, A. M.; Alexandria, 17,

P. M.; New Haven, 22, 23, 25; N. Haven, 23,

26, 27, 28; New Haven, 29.

September—Wilmot, 2, 3, 4; New Haven, 5,

5, 6; Wilmot, 7, 8; New Haven, 9, 10, 11,

12; Wilmot, 13, 14; New Haven, 15, 16, 17,

18; Wilmot, 19, 20; New Haven, 21, 22; New Haven, 23, 24; New Haven, 25, 26; New Haven, 27, 28; New Haven, 29, 30; Wilmot, 31, 32; New Haven, 33, 34; New Haven, 35, 36; New Haven, 37, 38; New Haven, 39, 40; New Haven, 41, 42; New Haven, 43, 44; New Haven, 45, 46; New Haven, 47, 48; New Haven, 49, 50; New Haven, 51, 52; New Haven, 53, 54; New Haven, 55, 56; New Haven, 57, 58; New Haven, 59, 60; New Haven, 61, 62; New Haven, 63, 64; New Haven, 65, 66; New Haven, 67, 68; New Haven, 69, 70; New Haven, 71, 72; New Haven, 73, 74; New Haven, 75, 76; New Haven, 77, 78; New Haven, 79, 80; New Haven, 81, 82; New Haven, 83, 84; New Haven, 85, 86; New Haven, 87, 88; New Haven, 89, 90; New Haven, 91, 92; New Haven, 93, 94; New Haven, 95, 96; New Haven, 97, 98; New Haven, 99, 100; New Haven, 101, 102; New Haven, 103, 104; New Haven, 105, 106; New Haven, 107, 108; New Haven, 109, 110; New Haven, 111, 112; New Haven, 113, 114; New Haven, 115, 116; New Haven, 117, 118; New Haven, 119, 120; New Haven, 121, 122; New Haven, 123, 124; New Haven, 125, 126; New Haven, 127, 128; New Haven, 129, 130; New Haven, 131, 132; New Haven, 133, 134; New Haven, 135, 136; New Haven, 137, 138; New Haven, 139, 140; New Haven, 141, 142; New Haven, 143, 144; New Haven, 145, 146; New Haven, 147, 148; New Haven, 149, 150; New Haven, 151, 152; New Haven, 153, 154; New Haven, 155, 156; New Haven, 157, 158; New Haven, 159, 160; New Haven, 161, 162; New Haven, 163, 164; New Haven, 165, 166; New Haven, 167, 168; New Haven, 169, 170; New Haven, 171, 172; New Haven, 173, 174; New Haven, 175, 176; New Haven, 177, 178; New Haven, 179, 180; New Haven, 181, 182; New Haven, 183, 184; New Haven, 185, 186; New Haven, 187, 188; New Haven, 189, 190; New Haven, 191, 192; New Haven, 193, 194; New Haven, 195, 196; New Haven, 197, 198; New Haven, 199, 200; New Haven, 201, 202; New Haven, 203, 204; New Haven, 205, 206; New Haven, 207, 208; New Haven, 209, 210; New Haven, 211, 212; New Haven, 213, 214; New Haven, 215, 216; New Haven, 217, 218; New Haven, 219, 220; New Haven, 221, 222; New Haven, 223, 224; New Haven, 225, 226; New Haven, 227, 228; New Haven, 229, 230; New Haven, 231, 232; New Haven, 233, 234; New Haven, 235, 236; New Haven, 237, 238; New Haven, 239, 240; New Haven, 241, 242; New Haven, 243, 244; New Haven, 245, 246; New Haven, 247, 248; New Haven, 249, 250; New Haven, 251, 252; New Haven, 253, 254; New Haven, 255, 256; New Haven, 257, 258; New Haven, 259, 260; New Haven, 261, 262; New Haven, 263, 264; New Haven, 265, 266; New Haven, 267, 268; New Haven, 269, 270; New Haven, 271, 272; New Haven, 273, 274; New Haven, 275, 276; New Haven, 277, 278; New Haven, 279, 280; New Haven, 281, 282; New Haven, 283, 284; New Haven, 285, 286; New Haven, 287, 288; New Haven, 289, 290; New Haven, 291, 292; New Haven, 293, 294; New Haven, 295, 296; New Haven, 297, 298; New Haven, 299, 300; New Haven, 301, 302; New Haven, 303, 304; New Haven, 305, 306; New Haven, 307, 308; New Haven, 309, 310; New Haven, 311, 312; New Haven, 313, 314; New Haven, 315, 316; New Haven, 317, 318; New Haven, 319, 320; New Haven, 321, 322; New Haven, 323, 324; New Haven, 325, 326; New Haven, 327, 328; New Haven, 329, 330; New Haven, 331, 332; New Haven, 333, 334; New Haven, 335, 336; New Haven, 337, 338; New Haven, 339, 340; New Haven, 341, 342; New Haven, 343, 344; New Haven, 345, 346; New Haven, 347, 348; New Haven, 349, 350; New Haven, 351, 352; New Haven, 353, 354; New Haven, 355, 356; New Haven, 357, 358; New Haven, 359, 360; New Haven, 361, 362; New Haven, 363, 364; New Haven, 365, 366; New Haven, 367, 368; New Haven, 369, 370; New Haven, 371, 372; New Haven, 373, 374; New Haven, 375, 376; New Haven, 377, 378; New Haven, 379, 380; New Haven, 381, 382; New Haven, 383, 384; New Haven, 385, 386; New Haven, 387, 388; New Haven, 389, 390; New Haven, 391, 392; New Haven, 393, 394; New Haven, 395, 396; New Haven, 397, 398; New Haven, 399, 400; New Haven, 401, 402; New Haven, 403, 404; New Haven, 405, 406; New Haven, 407, 408; New Haven, 409, 410; New Haven, 411, 412; New Haven, 413, 414; New Haven, 415, 416; New Haven, 417, 418; New Haven, 419, 420; New Haven, 421, 422; New Haven, 423, 424; New Haven, 425, 426; New Haven, 427, 428; New Haven, 429, 430; New Haven, 431, 432; New Haven, 433, 434; New Haven, 435, 436; New Haven, 437, 438; New Haven, 439, 440; New Haven, 441, 442; New Haven, 443, 444; New Haven, 445, 446; New Haven, 447, 448; New Haven, 449, 450; New Haven, 451, 452; New Haven, 453, 454; New Haven, 455, 456; New Haven, 457, 458; New Haven, 459, 460; New Haven, 461, 462; New Haven, 463, 464; New Haven, 465, 466; New Haven, 467, 468; New Haven, 469, 470; New Haven, 471, 472; New Haven, 473, 474; New Haven, 475, 476; New Haven, 477, 478; New Haven, 479, 480; New Haven, 481, 482; New Haven, 483, 484; New Haven, 485, 486; New Haven, 487, 488; New Haven, 489, 490; New Haven, 491, 492; New Haven, 493, 494; New Haven, 495, 496; New Haven, 497, 498; New Haven, 499, 500; New Haven, 501, 502; New Haven, 503, 504; New Haven, 505, 506; New Haven, 507, 508; New Haven, 509, 510; New Haven, 511, 512; New Haven, 513, 514; New Haven, 515, 516; New Haven, 517, 518; New Haven, 519, 520; New Haven, 521, 522; New Haven, 523, 524; New Haven, 525, 526; New Haven, 527, 528; New Haven, 529, 530; New Haven, 531, 532; New Haven, 533, 534; New Haven, 535, 536; New Haven, 537, 538; New Haven, 539, 540; New Haven, 541, 542; New Haven, 543, 544; New Haven, 545, 546; New Haven, 547, 548; New Haven, 549, 550; New Haven, 551, 552; New Haven, 553, 554; New Haven, 555, 556; New Haven, 557, 558; New Haven, 559, 560; New Haven, 561, 562; New Haven, 563, 564; New Haven, 565, 566; New Haven, 567, 568; New Haven, 569, 570; New Haven, 571, 572; New Haven, 573, 574; New Haven, 575, 576; New Haven, 577, 578; New Haven, 579, 580; New Haven, 581, 582; New Haven, 583, 584; New Haven, 585, 586; New Haven, 587, 588; New Haven, 589, 590; New Haven, 591, 592; New Haven, 593, 594; New Haven, 595, 596; New Haven, 597, 598; New Haven, 599, 600; New Haven, 601, 602; New Haven, 603, 604; New Haven, 605, 606; New Haven, 607, 608; New Haven, 609, 610; New Haven, 611, 612; New Haven, 613, 614; New Haven, 615, 616; New Haven, 617, 618; New Haven, 619, 620; New Haven, 621, 622; New Haven, 623, 624; New Haven, 625, 626; New Haven, 627, 628; New Haven, 629, 630; New Haven, 631, 632; New Haven, 633, 634; New Haven, 635, 636; New Haven, 637, 638; New Haven, 639, 640; New Haven, 641, 642; New Haven, 643, 644; New Haven, 645, 646; New Haven, 647, 648; New Haven, 649, 650; New Haven, 651, 652; New Haven, 653, 654; New Haven, 655, 656; New Haven, 657, 658; New Haven, 659, 660; New Haven, 661, 662; New Haven, 663, 664; New Haven, 665, 666; New Haven, 667, 668; New Haven, 669, 670; New Haven, 671, 672; New Haven, 673, 674; New Haven, 675, 676; New Haven, 677, 678; New Haven, 679, 680; New Haven, 681, 682; New Haven, 683, 684; New Haven, 685, 686; New Haven, 687, 688; New Haven, 689, 690; New Haven, 691, 692; New Haven, 693, 694; New Haven, 695, 696; New Haven, 697, 698; New Haven, 699, 700; New Haven, 701, 702; New Haven, 703, 704; New Haven, 705, 706; New Haven, 707, 708; New Haven, 709, 710; New Haven, 711, 712; New Haven, 713, 714; New Haven, 715, 716; New Haven, 717, 718; New Haven, 719, 720; New Haven, 721, 722; New Haven, 723, 724; New Haven, 725, 726; New Haven, 727, 728; New Haven, 729, 730; New Haven, 731, 732; New Haven, 733, 734; New Haven, 735, 736; New Haven, 737, 738; New Haven, 739, 740; New Haven, 741, 742; New Haven, 743, 744; New Haven, 745, 746; New Haven, 747, 748; New Haven, 749, 750; New Haven, 751, 752; New Haven, 753, 754; New Haven, 755, 756; New Haven, 757, 758; New Haven, 759, 760; New Haven, 761, 762; New Haven, 763, 764; New Haven, 765, 766; New Haven, 767, 768; New Haven, 769, 770; New Haven, 771, 772; New Haven, 773, 774; New Haven, 775, 776; New Haven, 777, 778; New Haven, 779, 780; New Haven, 781, 782; New Haven, 783, 784; New Haven, 785, 786; New Haven, 787, 788; New Haven, 789, 790; New Haven, 791, 792; New Haven, 793, 794; New Haven, 795, 796; New Haven, 797, 798; New Haven, 799, 800; New Haven, 801, 802; New Haven, 803, 804; New Haven, 805, 806; New Haven, 807, 808; New Haven, 809, 810; New Haven, 811, 812; New Haven, 813, 814; New Haven, 815, 816; New Haven, 817, 818; New Haven, 819, 820; New Haven, 821, 822; New Haven, 823, 824; New Haven, 825, 826; New Haven, 827, 828; New Haven, 829, 830; New Haven, 831, 832; New Haven, 833, 834; New Haven, 835, 836; New Haven, 837, 838; New Haven, 839, 840; New Haven, 841, 842; New Haven, 843, 844; New Haven, 845, 846; New Haven, 847, 848; New Haven, 849, 850; New Haven, 851, 852; New Haven, 853, 854; New Haven, 855, 856; New Haven, 857, 858; New Haven, 859, 860; New Haven, 861, 862; New Haven, 863, 864; New Haven, 865, 866; New Haven, 867, 868; New Haven, 869, 870; New Haven, 871, 872; New Haven, 873, 874; New Haven, 875, 876; New Haven, 877, 878; New Haven, 879, 880; New Haven, 881, 882; New Haven, 883, 884; New Haven, 885, 886; New Haven, 887, 888; New Haven, 889, 890; New Haven, 891, 892; New Haven, 893, 894; New Haven, 895, 896; New Haven, 897, 898; New Haven, 899, 900; New Haven, 901, 902; New Haven, 903, 904; New Haven, 905, 906; New Haven, 907, 908; New Haven, 909, 910; New Haven, 911, 912; New Haven, 913, 914; New Haven, 915, 916; New Haven, 917, 918; New Haven, 919, 920; New Haven, 921, 922; New Haven, 923, 924; New Haven, 925, 926; New Haven, 927, 928; New Haven, 929, 930; New Haven, 931, 932; New Haven, 933, 934; New Haven, 935, 936; New Haven, 937, 938; New Haven, 939, 940; New Haven, 941, 942; New Haven, 943, 944; New Haven, 945, 946; New Haven, 947, 948; New Haven, 949, 950; New Haven, 951, 952; New Haven, 953, 954; New Haven, 955, 956; New Haven, 957, 958; New Haven, 959, 960; New Haven, 961, 962; New Haven, 963, 964; New Haven, 965, 966; New Haven, 967, 968; New Haven, 969, 970; New Haven,